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For the Herald and Journal.

HOME OF MY YOUTH.

Home of my youth! what charms for me
Are bound within thy magic spell;
Mid thy loved scenes, though far away,
My memory still delights to dwell.

I long to trace that well known spot,
I gambled once in childish glee;
I long to seek the sylvan grove,
Where oft I bent the suppliant knee.

I long to tread those sacred aisles,
Where erst I met the pious throng,
And meet those friends no more to part,
And join them in that holy song.

Around that old domestic hearth
I long to sit as once of yore,
And meet those friends no more to part,
But we, alas! shall meet no more!

Those friends beloved, those kindred dear,
Are sleeping low beneath the sod,
Where fall that ancient church's shade—
Their spirits have returned to God.

A sister sleeps beneath that ground,
A brother's grave is rising near;
And, lo! a mother's memory dead,
A parent rests in memory dear.

And friends, beloved in childhood's hour,
While youth and hope were on their brow,
Have felt of time the winning power,
And rest in death and silence now.

The thoughtless through their way pursue,
And even friends who loved to roam,
But I must bid these scenes adieu!
And shed the tear of fond regret.

Home of my youth! what charms for me
Are bound within thy magic spell;
Mid thy loved scenes, though far away,
My memory still delights to dwell.

From the Presbyterian.

FOREIGN CORRESPONDENCE.

FRANCE.—Character of M. Guizot.—Contest between the Roman clergy and the University.—The course steered by Government between the parties.—Story of the persecuted Italian Nun proved to be a fabrication.—M. Michelet's last publication.

March 1, 1846.

Mr. Editor,—In my last letter I spoke to you of Germany; I would, at present, inform you of the course of things in France.

From year to year, the feelingness of our government, in regard to the Roman clergy, increases. As a statesman and orator, he grows in public estimation every year. I have heard more than once, of late, and even from men who are his political adversaries, that, from session to session, his speeches in the Chamber are more and more distinguished for eloquence and attractive persuasion. Some years ago, there were other orators, who were cited as equal to him, or even superior; but now he is uncontestedly the first. I believe, however, that there are men among our deputies whose natural talents are of a higher order than those of M. Guizot. But the man who, at the long run, becomes the most conspicuous, are not those who have the rarest or most conspicuous endowments; but such as have powers the most solid and well balanced, and who, by a constant and persevering diligence to improve them. While shining talents, at first, command a burst of applause, after which they grow pale, and terminate, some times, in extinction; solid and studious minds make a slow, but, at the outset, but in course of time, they gain, and reach, by degrees, the highest summit of intellectual power. M. Guizot is one of those men who are essentially capable of high improvement, and although, at least, fifty-seven years of age, he is always making proficiency. The energy of his character is also one of the principal causes of his success. He has a resolute and indomitable will, sustained, I doubt not, by conscientious intentions, and, at the same time, by a conduct always honorable before men. This trait of his character—his strength of will—is also the more worthy of notice and respect, because, as it is affirmed, it was not natural to him, but acquired by exercise, and especially by the assiduous and enlightened care of his mother. That vigorous minded and pious lady trained up her young son to know how to will; and all France, not to say the world, gathers now the fruits of it. How much more precious these traits would be, if he had learned to humble himself before a crucified Savior, and to devote to the service of his divine Master all that God bestowed upon him of energy and influence! It may be said that the Lord will yet confer this grace upon him! It may be said, I believe, that, as a man, he is favorable to sound doctrine, and that he loves piety in its true sense. I frequently compare him, in my mind, with Sir Robert Peel; these two men resemble one another in their position, in the use they make of it, in the manner in which they reached it, in their character, in their sequence, and, if I mistake not, in the manner in which their talents have been developed. Many of the remarks which I have offered respecting M. Guizot, appear to me to be equally applicable to Sir Robert Peel. God grant that, having employed them for accomplishing the designs of his providence, he may cause them to understand those of his grace, and to experience a peace more precious than that which their worldly efforts have contrived to maintain in Europe!

Excuse this long digression. Such as he is, M. Guizot, and the administration of which he is the head, make increasing and deplorable concessions to the Roman clergy. It is necessary that your readers should not lose sight of the ground on which, since the revolution of 1830, and especially for some years past, an incessant contest has been carried on between the Roman clergy and the majority of the enlightened classes of the nation: this ground is public education.

The controversy of the clergy and the University in France, the leading question of the day; a question which is continually taking a wider extension, and now embraces religion, education, and politics. What gives importance to this struggle, as its essential and permanent character, is the clergy demand a greater liberty in teaching, and the University, thus far, refuses it.

It is not through concern for liberty that the

clergy ask for it; and no more is it from aversion to liberty that the University refuses it. Here, the parts are inverted: the men who pass for the greatest enemies of liberty—and rightly—exhibit the most liberal aims; and the men who have the credit of being the most liberal—and often wrongly—are opposed to these aims. It is this because these professed aims show the temporary and superficial side of the contest only. At bottom, it is a struggle between the old social system, represented by the clergy, and the new, represented by the University. I call that the old social system, which preceded the revolution of 1789, and which Roman Catholicism had formed; and that I call the new social system, which followed that revolution, and which was produced by the philosophy of the eighteenth century. The true gospel is here out of the question. True Christians form so weak a minority in France that scarcely any attention is paid to it; and consequently it is, as it were, a by-stander at the present important discussions of the journals, and of the tribune. Superstition and infidelity are at war, and Christians do not well know to which they should wish the victory; for we might have as much to lose by the triumph of the one as of the other. Perhaps it would be more desirable for us that they should mutually weaken each other.

The members of the government, having come from the bourgeoisie, (the respectable class of citizens), who, in general, are imbued—not with Roman superstition—but with the principles of infidelity, are, by inclination, favorable to the University. They have given tokens of this, on several occasions, particularly by declaring chargeable with the crime of *abuse*, (this is the legal term,) certain publications of several bishops against the professors of the University, especially against the professors of philosophy. But they are afraid of the clergy, and think that, in order to sustain themselves, they have need of the support of a class of men who have influence with a considerable part of the nation, by means of the religious direction of children and females, as also through the sensible want of a people for religion of some kind, which is much more felt now, than it was twenty-five years ago. It is this want which constitutes the strength of the clergy, and perhaps, by this means, they will obtain the victory over their opponents, notwithstanding all the advantages which the latter possess. To the vast majority of the French, Roman Catholicism is the only religion of which they have an idea; and they who make appeals to religion—even to a false or falsified religion—find more support than those who invoke only an empty and frigid philosophy. Our government, therefore, stand in awe of the clergy, especially in the approach of the elections, which will take place next year. They would not put an end to the contest, and reconcile philosophy with religion; but this is a problem which is not solvable, even to the talents of M. Guizot. The government has apparently declared itself, now, in favor of one of the two adverse parties, then, in favor of the other; but it must be acknowledged that it decidedly leans to the side of religion, although against its natural inclination. If we examine what kind of support it lends, by turns, to the University and clergy, it will be found, I believe, that to the former has been rendered the support of words, but the support of deeds to the latter.

An important event, which happened last year, seems at first sight to contradict this assertion: this was the prohibition made to the Jesuits in conjunction with the court of Rome, forbidding their existence in France as a community. But when this prohibition was known, and the Jesuits were obliged to close their houses, some well informed persons announced that the court of Rome had probably sold, and not given this concession, and that presentment is now realized.—M. Villennin, former minister of Public Instruction, who singly resisted certain demands of the clergy, having resigned his office on account of his health, M. de Salvandy, who succeeded him, has manifested a greater degree of complaisance for the views of his colleagues, and, by an order of the 7th December, 1845, he has modified the Royal Council of Public Instruction, (which, together with the Minister, directs the affairs of the University,) in a way that is favorable to the power of the Minister and the influence of the clergy. From this, warm debates ensued in the two Chambers, and M. Guizot finished by making a speech on this subject, in which he declared that the government wishes to control the two tendencies for the purpose of pacifying them; and in this speech he too clearly permitted it to appear that the administration wishes to avoid giving offence to the Roman clergy. This was a first step, and now, a few days since, he has made a second, by the proposal of a bill, with alterations, on secondary instruction, (the instruction of children from seven to sixteen years of age,) which had been proposed two years ago, and had highly displeased the clergy. M. Thiers having pressed M. Guizot to explain himself in regard to unexpected changes in his views, M. Guizot said, that in consequence of what he had seen and heard in the course of three years, he had modified his opinions, and might still modify them; to which M. Thiers replied, that the Minister had become a great deal too modest, and that, as for himself, he had learned nothing new, except that we shall pay dear for the execution of the laws relative to the Jesuits. The journals of the clergy triumph; those of the liberal party are exceedingly dissatisfied; and it is in the midst of great excitement that preparations are making for next year's election, in which the test question will be that of liberty of instruction.

We have had a new proof, after so many others, of the spirit of the Roman church, in the pretended account of the persecutions of the Basilian nuns in Poland, which I transmitted to you at the time, when nearly every body believed it to be true. I told you afterwards that a Dutch journal, and following it, our journal, the *Semur*, had called into doubt the truth of that narrative. It is now completely proved that the said account is so full of fiction that it is impossible to disentangle the little truth there may be in it. Observe what has occurred; the history of it is curious and instructive. Father Rylo, a Jesuit, Rector of the Propaganda at Rome, and two of his confraternities, recently published a narrative of these persecutions, declaring that it had been written from the dictation of mother Mieczyslawka, (the abbess of the convent, and one of the nuns who had succeeded in making their escape, in an interrogatory which she had undergone by order of Pope Gregory XVI.) Some Roman Catholic journals, the *Univers*, the *Jesuit* journal, at their head, received this narrative as authentic, and even the *Journal des Debats* did not hesitate to publish it as true—the more readily, because it was out of humor with the Emperor Nicholas, who, in his last journey to Italy, showed much less respect for the representatives of our government than for the remnants of the elder branch of the Bourbons. But the *Semur* manifested less confidence in the account, and taking up, one by one, the facts reported by Father Rylo, it made it appear that a number of them were wholly incredible, and, without ceremony, accused their authors of inconsistency and falsehood. The *Univers* was indignant at the incredulity of the *Semur*. But the *Semur* was not alone in its protest. O'Connell having pleaded the cause of the victims, in the English House of Commons, and Lord Kinnaird in the upper House, Lord Aberdeen replied: "An English Consul, situated in the neighborhood of the places where the scene of the Basilians should have occurred, writes that the story, as it is given, is a miserable and malicious fabrication." Finally, certain Roman Catholic journals themselves testified against the narrative, and the *Semur* was thus doubly vindicated. But take notice how Father Rylo is disowned at Rome! A correspondent of the *Friend of Religion*, a Roman Catholic journal, writes from Rome: "On the part of the editors, there is, in the title which they give this narrative, a mistake, which has caused great dissatisfaction to the court of Rome. The holy Father gave no order for making the venerable Mother Mieczyslawka undergo an interrogatory, nor did he authorize, in any manner, the publication, which, on the contrary, was made wholly without his knowledge." The *Univers* inserts this contradiction under the name of rectification. At the same time, a Frankfurt journal declares that there never existed a convent of Basilian nuns at Minsk. Another story, which was narrated in connection with that of the Basilians, turns out to be equally false; it had reference to ninety-seven priests, who were represented as having been sent to Siberia, and as having contrived to escape; the whole of which is untrue; the *Univers* itself acknowledges this. Thus, the church of Rome is always the same; like him whom our Lord called "a liar, and the father of lying." I sincerely regret that I forwarded to your readers the first narrative. But it was very different from that of Father Rylo, and besides, at the time I sent it, it was almost universally credited. How shameful! How scandalous! It is not the less true that Nicholas is actuated by a cruel and persecuting spirit; but by exaggerating and distorting facts, they render it impossible for us to judge soundly and certainly what truth there is in that which they impute to him.

However, if the Jesuits are so bad, our philosophers are not any more than they are, animated with a good spirit. The latter, for the most part, would be incapable of such contemptible frauds; but their principles are foreign to the fear of God, and to all Christian faith. A judgment may be formed of this from a book lately published by M. Michelet, one of those Professors of the University who have been the most exposed to the attacks of the priests. The title of his book is *The People*. The design of the author is, in the first place, to show the evils to which the people are subject, and then he does admirably well; but afterwards he indicates the remedy of these, and there he is anti-Christian and pantheistic. Or rather, he has a God which he worships, and which he would teach the people to unite with him in worshipping; but that God is—France! In a chapter, which has for its caption, "France is a religion," [i.e. an object of religious regard,] M. Michelet substitutes the love of France for the love of God. He would have us to trust in France, dearly to delight in France; and, in a word, he speaks of France as the apostles spoke of our Savior. Moreover, he repudiates the worship of Jesus Christ. He says: "Was God the Word, under the form in which the middle age saw him, the necessary good? No. It was necessary that God should have his second epoch—that he should appear on earth in his incarnation of '89. Then he gave society its true form—that which alone may prosper us, and by our means save the world. France, glorious mother! by which every nation must be born to liberty, cause us to love ourselves in thee!" And elsewhere: "The Christian had the belief that a God who had descended into man, would form a nation of brethren. That has not been realized; but it will be realized by us. Let man, let infancy, be habituated to the recognition of a living God, in our country," &c. &c. You smile in pity. Ah! yes, there is abundant subject for pity! For this nonsense, these foolish errors, these impieties, are published by one of the most highly esteemed Professors in Paris, and being printed by thousands and thousands of copies, are on their way to extinguish the little religion which may remain among our poor people! Behold what furnishes the strength of the Roman clergy.

For the Herald and Journal.

INFANT BAPTISM.—REV. H. W. ADAMS.

Mr. Editor,—A communication from Rev. H. W. Adams, in commendation of Rev. M. Trautman's "Picture of Infant Baptism," appeared in the Herald first of April 29th, containing some sentiments and language, which seem to me to require animadversion.

One of the objectionable sentiments is found in the following extract from Br. A's article. "The fact is, all baptized infants are, by virtue of their baptism, members of the church.—How proper, then, at a certain age and after suitable instruction to require them, by some solemn and public rite, to assume their baptismal vows and covenant obligations, and profess faith in Christ, or else after suitable labor, communicate them. Any other view is inconsistent with infant baptism. A reform in the M. E. Church in this point, is absolutely required."

The sentiment of the above extract is the sentiment of our church, I have greatly misapprehended our doctrine upon this point. For one, I have never supposed that infants, by virtue of their baptism, were regarded by us as members of the church, in such a sense as to render them proper subjects of church discipline until they had assumed their baptismal obligations and professed faith in Christ.

That it is the duty of Christian parents to labor faithfully, to persuade their children to assume their baptismal vows, and that they are under special obligations in view of their baptism, no believer in infant baptism will deny. But we should deprecate the introduction of such a practice as is recommended by Br. Adams.—Such a reform in the M. E. Church, would be a backward reform—a return to one of the most Judaizing features of the Episcopal or Catholic Church.

The great Pascal, though himself a Catholic; saw and lamented this tendency of this practice to fill the church with unconverted persons.—Probably the greatest evil that afflicts the church is, that it embraces within its pale so many that have no religion. A practice tending so obviously to increase this evil cannot but be disastrous.

Moreover, if discipline should be rigidly enforced, the excommunicated children "magna turba" repelled from the bosom of the church, would, under an ecclesiastical anathema, become two-fold more the children of hell than if their discipline were left in the hands of their parents. We object also to the language of Br. A's communication toward the Baptists.

"The great Baptist humbug." "Their bigot-

ry," &c. Now we firmly believe that Baptist views of baptism and baptismal succession, if they hold to such a succession, are unsatisfactory either by Scripture or history. Yet they are doubtless honest in their opinions, and they certainly have as good a right to the peculiarities of their faith as we have to ours.

Their respectability in point of numbers, and their usefulness as a Christian denomination, certainly entitle them to respectful language.

If the term "humbug" is a proper one to apply to the sentiments of a great Christian denomination, there is another sort of "succession" we have heard of, and one for which certain persons amongst us are said to entertain great reverence, quite as deserving, to say the least, of this appellation, a succession which, though it may extend much further than a "stone's throw," has nevertheless descended through a much more impure channel.

As for the "bigotry" of the Baptists, we believe they have much less of it than some other church we might name. It is certainly no uncommon thing for Baptist ministers to exchange pulpits with ministers of other evangelical orders, with mutual cordiality. This is more than can be said of some who pretend to be in the "succession." The neglect of infant baptism amongst our people is evidently a serious evil, but we doubt whether the evil will be remedied by such sentiments as Br. Adams advances. "Non tali auxilio tempus eget." S. ALLEN.

Portland, May 14.

For the Herald and Journal.

ACROSTIC.

ADDRESS TO DISAPPOINTMENT.

I read for to happiness!—relentless power,
I impatient of to cloud the brightest hour,
S till thou art found; but sometimes prove to be
A friend to those who are no friends to thee.
P erchance, on some loved recreation day,
P lacing thy standard, thou dost claim the way;
O'er the blue vault then threatening clouds arise,
I involving earth in gloom—sailing the skies.
N on thy evil genius must their will be sworn,
T ill thou dost come to make them home to tarry;
M isfortune never assail without thine aid—
Each hope deferred is in thy gulf arrayed.
N o human power can e'er thy force restrain—
T riant thou ever wast, and ever wilt remain.
Newbury Seminary, May 1.

For the Herald and Journal.

A SKETCH—REFLECTIONS.

Nature was casting off her frosty chains and awaking from her winter slumbers. The feathered tribe had returned to greet the opening spring with gushing gladness—the orb of day was declining in the heavens, while its golden light fell upon the varied landscape and placid wave of the gentle river, as it flowed noiselessly onward to the ocean. Earth seemed to forget her curse, and clad herself in the habiliments of beauty. I sat at my window, delighted beyond measure; and, as the beauties of nature were thus presented to my view, I thought of the transcendence of earth's primeval state, the happiness of the first pair.—While imagination was suddenly shot across the heavens. Turning to an opposite window, I saw a dark and angry cloud rolling up the sky. Soon the sun was darkened—all nature was hushed in awful silence. In dreadful fury it rolled onward—terror filled every mind. At length the storm burst upon us—the hail and rain were driven like messengers of vengeance—the vivid lightning crossed and re-crossed the darkened heavens in a thousand different directions, while the thunder seemed to shake the earth to its centre. All the elements of nature seemed to be losing their equilibrium and returning to their original chaos. It was a fearful hour! The great God—the God of nature—the God of man, seemed to stand before me. His majesty, power, justice and purity, solemnly impressed my mind. Never did I look so sinful—the just retributions of God more reasonable, nor the merit of Christ so great and glorious. As these reflections were passing through my mind, I saw that a gleam of light played upon the darkness and fury of the tempest; the hail now ceased its pelting; the wind lulled to a pleasant breeze; the fleeing storm sent back the echo of its dying thunder; the setting sun burst forth from its black veil of mist; the retreating cloud bore upon its sunny bow a bow of brilliant beauty; the red breast warbled forth her evening anthem of praise, while the fragrance of a thousand flowers was borne upon the unseen wings of the gentle zephyr of this dying day. What a picture of human history!

Man came forth from the hand of God holy and upright; and as he rested in his bow of sweetest repose, his mind, as it was wont to do, became engaged in heavenly contemplation.—Now, feeling a strange yet delightful insensibility, he reclined his head upon his rosy, but thornless, pillow, and sank into a deep yet sweet repose. When he awoke from his delightful slumber, lo! innocence, awaking, too, lay at his side, a companion worthy his regard and the love of angels. This was the last touch to finish earth's happiness—the cup was full. And as the happy pair ranged the garden of the Lord, inhaling the fragrance of immortal beauty, they talked of innocence and life. Now the footsteps of the Angels were heard, and with perfect confidence and final awe, they basted to walk with God. The rule of life was given: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." What could have been more reasonable than that they should pass through a state of probation? "The law was holy, the commandment holy, just and good." Now the "morning stars sang together, and all the sons of God shouted for joy." A halo of glory burst forth upon the finished works of God, as he pronounced them "very good." Alas! alas! The enemy tempted them to doubt the propriety of such restrictions—they ate and fell. Sad now their fate, as we, their children, know full well. An angel just then had wandered far to search them out, expecting to find them blest; and as he turned his eye, as oft he did, upward to the throne, he saw a gathering frown upon the brow of Jehovah. He cast a hasty gaze upon the now guilty pair, and sped his way, as quick as thought, back to the hills of life. The hosts of heaven ceased their song, while eternal Justice drew his flaming sword from its golden sheath, where it had slumbered since it drank its life in sinning angels' woe; and as its glittering rays flashed through heaven, making every angel veil his face, Mercy cried, filling heaven with her voice, and thrilling every breast—"Spare! O spare! Justice, spare the wretch! True says, my character is involved. Mercy says, will not a sacrifice of angels meet thy claim? No! The eternal law of love and purity is violated—I am insulted. No creature can receive the blow alone, so as to let man be saved. Mercy's tears swell the tide of life as it flows from beneath the eternal throne—

its silver wave bears the Ark of love, in which the uncreated Son of God presents himself to die for man. "Mercy and Truth meet together—righteousness and peace kiss each other," and "God can be just and the justifier of him that believeth in Jesus." The bow of promise encircles the brow of vengeance—the thunders of Sinai linger upon the ear of the sinner—the light of the Holy Ghost is shed upon the soul, and "there is more joy in the presence of the angels over one sinner that repenteth, than over ninety and nine just persons who need no repentance." Glory! Hallelujah! "God is love!" T.

Steuken, Me., May 5.

For the Herald and Journal.

JUSTIFICATION.

Our brethren who have written upon this subject do not exactly agree, nor untangle the mystery. A dark spot is left; a string untouched. In order to justification, we are required to believe, according to Paul's doctrine, "That he [Christ] died for our offences, and was raised for our justification. If we believe that God raised him from the dead, we shall be saved [that is, justified]; for with the heart man believeth unto righteousness, [justification,] and with the mouth confession unto salvation, [deliverance]. What is this but believing that Christ loved me and died for me? What is it but believing it now as having been done for me, and that the atonement of his blood may this moment be applied to my poor sin-sick soul? But we find hundreds and thousands of cases, yea, our own case, in which we could not now believe, with all our efforts so to do; at a later period we became believers, almost without effort; in other words, we believed, and believed now. What made the difference? It was simply this. In the first instance, we could not believe, because the heart was not fully given to Christ; for in the moment we seek with all the heart we find.

Twenty years ago I was laboring on the Penobscot river. A revival had been going on for months; one of those persons first awakened remained comfortable, and at length grew despondent. In a prayer meeting, (I shall never forget it,) while we knelt to pray, I heard a mournful voice behind me saying, "There is no mercy for me." I instantly arose, went to the individual, and said, "Yes, child, there is mercy for you; only give your heart to God." "I will, I will," she exclaimed, and in the next breath she shouted, "Glory, glory to God for salvation!" In an instant she ran to a young woman who had knelt for prayer, and clapping her arm round her neck, said, "Give God your heart, Sally; that's the way." "Lord, I will," exclaimed Sally, and with the next breath shouted glory. So it went on; as fast as the penitents gave God their hearts, they were born of the Spirit into the kingdom of grace, believed on Christ, and shouted salvation. I had read Wesley, Fletcher, and others, on faith and justification, but this short lesson learnt me more fully the way. Since that my cry to penitents has been, Give God your heart, your whole self, for time and eternity, without reserve; let go the world; venture on Christ—O venture, and venture now. The result has been, multitudes have been fully justified by their faith alone. But the mystery, dark spot, &c. Regeneration, new birth, and justification go hand in hand; the outward act and the inward work—the person yields to the Spirit—the Spirit renews, helps our infirmities, enables us to believe, and to believe now, and both works are done at once. Sometimes we have the evidence at the time it takes place, sometimes afterwards. There is the fullest evidence on which we may rely—God's word and sure promise, which we have quoted at the head of our remarks; evidence enough to save a world if they would yield to be saved by grace—give God their hearts.

There is something which we cannot fully explain here in words, any more than we can explain how it is, if I will to lift my hand, and make the effort, it is done; or that the man with the withered hand make a willing effort to stretch it out, and it is at the same time restored. We say it is the power of God, grace of God, &c.; true, but this does not explain it. Experience will unfold it; we may split hairs in words; experimental knowledge and practice will do more to unite us than all our theories. Preach Christ—preach him as He is. The wisdom and power of God, every where present, able and willing to save—to save now, this moment; and as fast as people yield to the conviction of this truth, they will believe, be justified, saved, born of the Spirit, and come out into the liberty of the children of God. The new birth is gradual till it takes place; justification is not gradual, but instant—the moment we are born, we believe; and the moment we believe we are justified, and have peace with God.

A word more. The difference between "entering a hope" and justification, in many cases, is as great as that of two criminals—one hopes to be pardoned, the other knows that he is. Look out for this, which has ruined thousands. Stop short of nothing less than the love of God shed abroad in the heart by the Holy Ghost, which gives to them that believe. This is old fashioned Methodism and the religion of the Bible.

THE END OF FOUR GREAT MEN.

Cast your eye upon a printed page of miniature portraits, and it will be perceived that the four personages who occupy the four most conspicuous places, were Alexander, Hannibal, Caesar and Bonaparte.

ALEXANDER, after having climbed the dizzy heights of his ambition, and with his temples bowed with chaplets dipped in the blood of countless millions, looked down upon a conquered world, and wept that there was not another world for him to conquer, set a city on fire, and died in a scene of debauch.

HANNIBAL, after having, to the astonishment and consternation of Rome, passed the Alps, and having put to flight the armies of the mistress of the world, and stripped "three bushels of golden rings from the fingers of her slaughtered knights," and made her foundations quake, fled from his country, being hated by those who once exultingly united his name to that of their God, and called him Hani Baal, and died at last by poison administered with his own hand, unlamented and unwept, in a foreign land.

CAESAR, after having conquered eight hundred cities, and dying his garment in the blood of one million of his foes, after having pursued to death the only rival he had on earth, was miserably assassinated by those he considered his nearest friends; and in that very place, the attainment of which had been his greatest ambition.

BONAPARTE, whose mandates kings and popes obeyed, after having filled the earth with the terror of his name—after having deluged Europe with tears and blood, and clothed the world in sackcloth, closed his days, in lonely banishment, almost literally exiled from the world, yet where he could sometimes see his country's banner

waving over the deep, but which did not nor could not bring him aid.

Thus these four men, who for the peculiar situation of their portraits, seem to stand the representatives of all those whom the world call great—these four men, who each in turn made the earth tremble to its very centre, by their simple tread, severely died—one by intoxication, or as was supposed, by poison mingled in his wine—one a suicide—one murdered by his friends—and one a lonely exile. "How are the mighty fallen!"

FATHER TAYLOR.

Rev. Joshua Taylor, of this city, is one of the earliest pioneers of Methodism in this region. He embraced it under the preaching of Rev. Jesse Lee, the first preacher of Methodism in Maine.

Father Taylor is over eighty years of age. He is a fine specimen of the primitive Methodist preacher. He is hale, for his years, and is now Chaplain at our Army House. He occasionally preaches at the Methodist church. He did so on Sabbath afternoon last. It was a treat to hear this true hearted, devoted old man, speak to the people. Old people love to talk of old times—and Father Taylor is not an exception to this habit. He frequently alludes in his sermons to the early trials of the Methodists in this city and State. When he became a preacher among them, there were but nine church members—seven females and two males. Two of those females still live, and are members of the church—Mrs. Homer and Miss Atkins. They worshipped for some time in a room fitted up for them in a house of Mr. Boynton. Before this, Mr. Lee had been refused the use of the court house to preach in. Some time after, a friend to the Methodists was raised up in Mr. Daniel Isley, of this city, who though not a member, bought the old Episcopal church building, and gave it to them. The persecutions of father T., in old times, were not few. He had been ordered to leave the chamber of the sick, (whom he had been requested to visit,) because of his obnoxious faith. On one occasion in Castine, a large mob followed him from house to house where he had preached, and he was obliged to flee from the place to escape a coat of tar and feathers. From this feeble beginning, and this persecution, what an increase and standing have we reached, said the old man. He exhorted his hearers to hold fast to their integrity, to glorify God for his goodness to them, and to push on with zeal and humility in their great vocation.—Eastern Argus.

A BEAUTIFUL INCIDENT.

On a beautiful summer's day a clergyman was called to preach in a town in Indiana, to a young Episcopal congregation. At the close of the discourse, he addressed his young hearers in such words as these:

"Learn that the present life is a preparation for and has a tendency to eternity. The present is linked with the future throughout creation, in the vegetable, in the animal, and in the moral world. As is the seed, so is the fruit; as is the egg, so is the fowl; as is the boy, so is the man; and as is the rational being in this world, so will he be in the next; Dives estranged from God here, is Dives estranged from God in the next; and Enoch walking with God here, is Enoch walking with a calm and better world. I beseech you live then for a blessed eternity. Go to the worm you tread upon, and learn a lesson of wisdom. The very caterpillar seeks the food that fosters it for another and dissimilar state, and more wisely than man, builds its own sepulchre, from whence, in time, by a kind of resurrection, it comes forth a new creature in almost angelic form. And now that which crawled feeds, and that which fed on comparatively gross food, sips the dew that revels in the rich pastures—an emblem of that paradise where flows the river of life, and grows the tree of life. Could the caterpillar have been diverted from its proper aim and model of life, it had never attained the butterfly's splendid form and hue, it had perished a worthless worm. Consider your ways and be wise. Let it not be said that ye are more negligent than worms, and that your reason is less available than their instinct. As often as the butterfly flits across your path, remember it whispers in its flight—'Live for the Future.'"

With this the preacher closed his discourse; but to deepen the impression, a butterfly, directed by the Hand which guides alike the sun and an atom in its course, fluttered through the church as if commissioned by Heaven to repeat the exhortation. There was neither speech nor language, but its voice was heard saying to the gazing audience, "Live for the future."

SALARIES OF THE BRITISH MINISTRY.

The annexed list will show the singular contrast between the salaries bestowed upon the eminent men of England and those given to the eminent men of our country:

First Lord of the Treasury,	£5,000
Lord High Chancellor,	14,000
Lord President of the Council,	2,000
Lord Privy Seal,	5,000
Secretary of State Home Department,	5,000
Secretary of State Foreign Department,	5,000
First Lord of the Admiralty,	4,500
Pay Master General,	2,500
President of the Board of Control,	2,000
The above are in the Cabinet.	
Secretary of War,	2,500
Lord Lieutenant of Ireland,	20,000
Lord Chancellor of Ireland,	8,000

JUDICIARY.	
Master of the Rolls,	7,000
Vice Chancellors, (each),	6,000
Lord Chief Justice of Queen's Bench,	10,000
Four Judges of the Queen's Bench, (each),	5,500
Lord Chief Justice of the Court of Common Pleas,	8,000
Four Judges of the Court of Common Pleas, (each),	5,500
Lord Chief Baron of the Exchequer,	7,000
Four Barons of the Exchequer, (each),	5,500

REVENUE OF THE BISHOPS.	
Archbishop of Canterbury,	£129,946
Archbishop of York,	233,220
Bishop of London,	267,662
Bishop of Lincoln,	373,796
Bishop of Norwich,	331,750

The combined revenue of the two Archbishops and 25 Bishops of England is computed at £3,154,560. The Bishop of Calcutta, 5,000. The Bishops of Jamaica and Barbadoes, (each), 4,000. The Bishops of Bombay, Madras and Quebec, (each), 2,500.

AMERICA.	
President of U. States, \$25,000, equal to £5,500.	
Secretary of State, War, Treasury and Navy, (each), 6,000 " £1,350	
The Gov. of Vermont, 750!! " 135	
The Gov. of Rhode Island, 400!!! " 90	

A SERMON.

Mr. Editor,—I have just read a sermon, "Demonstrating the rewards of the moral law from Scripture and facts," by Rev. E. B. Fletcher, Presiding Elder of Bucksport District, Maine Conference, with much satisfaction and profit. It is written in the peculiarly clear, effective, and common sense style of the author, and well calculated to expose and annihilate that fatal error of Universalism. There is no connection between the actions of men in this world, and their condition in the eternal world! If any one doubts that "God will render to every man according to his deeds," after death, let him read the above named sermon. It is admirably adapted to the capacity of those who are not skilled in metaphysics or theological controversies, and interesting to keener minds. If the work is circulated, it cannot fail to exert a healthy influence for truth, and settle minds which may shiver in the wind, touching the whole error of Universalism. As the sermon was left for me to see it through the press, I will say (if Br. Fletcher will pardon my freedom) that the preacher or author in this vicinity, can have copies to the number of two thousand, by forwarding their orders and cash to the publisher.

Price, retail ten cents a copy; wholesale purchasers will receive them at less rate. They are well got up, good paper, pages thirty-one.
Bangor, May 11. W. F. FARRINGTON.

THE BOY MATHEMATICIAN.

I was highly gratified to see the communications concerning "the wonderful Vermont boy" in the Herald. They were to the point in every particular. But in one respect they were invaluable, and I hope Mr. Safford's views harmonize with the writer's. I allude to the ideas advanced respecting the boy's physical developments and health. I hope the experiment will be tried in his case thoroughly and perseveringly, so that if such a prodigy is to be matured, for if the *buildings of genius* present such wonders, what must the ripening fruit exhibit! I must be allowed to say, that the reading of Br. H. W. Adams' communication gave me more pain than pleasure. I had a mind to sit down immediately, and write to the boy's father a letter to the import, that if he did not wish to sacrifice his boy upon the altar of an unduly excited curiosity, I would beg him never again to be a party in such an awful mental ordeal as that to which his dear boy was subjected. He came out "pale and much exhausted," according to Mr. Adams. It is a wonder that insanity, idiocy or death, did not supervene. O! I would say to that father, be cautious that the almost transparent casket be not too roughly handled. It holds diamonds of the first water. Beware lest it be suddenly broken, and so great a treasure be lost to earth.

Yours in intellectual reverence,
Fitchville, Vt., May 9. E. B. MORGAN.

HERALD AND JOURNAL.

WEDNESDAY, MAY 27, 1846.

THE EVANGELICAL ALLIANCE.

At a late annual meeting (the 2d inst.) of this Association, the following gentlemen were present: Church of England, the Hon. and Rev. Baptist Noel, the Rev. Mr. Ewbank, the Rev. S. A. Walker, the Rev. Mr. Jordan, the Rev. E. Bird, the Rev. Mr. Adams, the Rev. Mr. Stewart, &c.; of the Church of Scotland, the Rev. J. Todd Brown, Dr. Buchanan, the Rev. Duncan McLeod, the Rev. Dr. Cumming, the Rev. Dr. Candlish, &c.; of Congregationalists, Rev. J. A. James, Dr. Urwick, Dr. Massie, Rev. J. Roberts; of Wesleyans, Dr. Jabez Bunting, Rev. C. Prest, Rev. G. Osborn, Dr. Beaumont, Rev. W. M. Bunting, Dr. Alder, Messrs. Bell, Turner, Newstead, &c.; of the Baptist, Rev. Thomas Swan, Rev. Mr. Roe, &c. These may be taken as a fair index of the complexion of the conference, which, however, included several influential lay gentlemen belonging to the respective denominations in Birmingham and the surrounding districts.

The Chair was taken by the Rev. E. Bird, and after one of Dr. Watt's hymns had been sung, select passages were read from the Scriptures, and a prayer was offered up by one of the clergy present. The meeting was subsequently addressed by Rev. G. Osborn, Wesleyan minister, and the Rev. John Jordan, vicar of Anstone, the latter of whom spoke at length on the principles on which it was proposed to form the Evangelical Alliance, and which was set forth in the following resolution:

"That as the Conference rejoices in the substantial agreement which exists among the people of God, so they are deeply impressed with a sense of the importance of exhibiting and carrying out that agreement, believing, as they do, that the alienation of Christians from one another on account of lesser differences, has been one of the greatest evils of the church of Christ, and one main hindrance to the progress of the gospel; and that the aspect of affairs in a religious view, both at home and abroad, is such as to present the strongest motive for union and co-operation."

Sir Colling Eardly Smith followed, and he again was succeeded by various speakers, so that the meeting did not conclude till eleven o'clock. The speeches had the same object, and breathed the same spirit. The impression on the minds of the main part of the assembly was, that the association was projected as a kind of barrier against the progress of Puseyism and Popery.

PROPOSED EVANGELICAL ALLIANCE.

We have received the following letter from the gentlemen who subscribe it, accompanied by the document to which it refers, which shall be inserted next week.

2, EXETER HALL, Strand, London, May 1, 1846.

Reverend and Dear Sir,—We are instructed, by the Provisional Committee of the proposed Evangelical Alliance, to open a communication with a few ministers and others of the principal bodies of Christians in the United States, and, through them, with the Christian public at large in that country, on the subject of the Conference which—divine Providence permitting—is intended to be held in London in August next. We therefore address you, and request that you will be kind enough to make the statements in this letter, together with the document we send with it, as generally known as you may be able, both through the public press and in any other way which may seem desirable.

The document to which we refer, and which is entitled "A Brief Summary of Facts," contains, in the form of resolutions, a general view of the principles on which it is conceived the proposed Evangelical Alliance should be formed, the objects it may aim at, and the organization by which it may be constituted and carry on its operations.

While we would call the liberty of commending the whole to the considerate attention of our fellow-Christians in America, as exhibiting a more accurate and connected view of the sentiments entertained on this important subject amongst us, than has yet, perhaps, reached them, there are two or three points, to which we especially wish to draw their notice, since they are likely to direct and influence their own movements in relation to it.

It will be perceived from the first resolution, which relates to the organization of the proposed Evangelical Alliance, that it is intended to be formed of Christians in their individual capacity, and not as representatives or delegates of denominations or societies. Although, therefore, the friends who visit us from America should, for reasons which may govern themselves, be delegated to attend the Conference, they will distinctly understand that as individuals only they can be received at its meetings.

From the same resolution it will also be perceived, that in order to entitle an individual to a place in the Conference, he must have been previously admitted a member, or corresponding member of one of the four divisions of the Provisional Committee. Persons residing in Foreign Countries are attached as Corresponding Members to the London division. It will be necessary, therefore, that our friends in the United States who intend to be present, should, as soon as convenient, forward their names to the office as above, or report themselves here on their arrival, in order that they may be enrolled in accordance with the regulations.

The attention of parties disposed to make such application for enrollment as Corresponding Members, and for admission as such to the Conference in August, must also be drawn to the resolution respecting Slaveholders—a resolution which was adopted after long and careful deliberation; and their attention is thus specially directed to it, in order to prevent the painful necessity of refusing admission at the time of the Conference to any person who, not having adhered to its spirit and design, might make application for the purpose.

It is likewise to be understood, that not only is an agreement in the doctrinal truths set forth in the document essential to membership, but also the intention to cultivate and exhibit the spirit of forbearance and brotherly love.

With regard to the objects contemplated in the formation of the proposed Evangelical Alliance, they will be found to be indicated with sufficient distinctness, at least for present purposes, in the series of Resolutions relating to them. All that it may be necessary to mention here is, that the one great object to be aimed at, is the manifestation of the unity which exists amongst real Christians, and that the other objects enumerated are to be pursued in subordination to it.

The day fixed for the opening of the Conference is the 19th of August.

We are instructed, in conclusion, to assure our trans-Atlantic fellow-Christians that it will afford their brethren in this country unalloyed joy to receive them to the hallowed engagements of the intended Conference, and to welcome them to the hospitalities of their homes. They affectionately invite them to their family circles, as well as to the assemblies of the proposed Evangelical Alliance; and anticipate with sacred delight the opportunity of interchanging with them the holy sympathies of Christian love, and of approaching with common supplications and praises the throne of God and of the Lamb.

With assurances of personal esteem and respectful consideration, We are, Rev. and Dear Sir,

Yours affectionately,

In the uniting bonds of the Gospel.

EDWARD BICKERSTETH, Hon. Secretaries.

JABEZ BUNTING, Hon. Secretaries.

ALEX. DIGBY CAMPBELL, Official Secretaries.

EDWARD STANKE, Official Secretaries.

All communications should be addressed to the Official Secretaries, No. 2, Exeter Hall, London.

EDUCATION IN MISSISSIPPI.—There are now in Mississippi eight colleges, educating only four hundred and fifty-four students. In the whole state there are but three hundred and ninety-six common schools, educating only 8273 scholars, out of a population of near 200,000 whites. There are seven counties in the State, with a population of 11,070 persons, in which there are no schools of any kind; and there are in the whole State 50,000 children who have no possible means of education. There are 8258 free white persons over twenty-one years of age in the State who can neither read nor write. Such are the facts regarding education in the great State of Mississippi, as stated by Mr. Allen, a member of the Legislature, in a speech at its recent session.

NEW HAMPSHIRE CONFERENCE.

LEBANON, N. H., May 20.

Br. Stevens.—This Conference commenced its seventeenth session, in this place this morning. The Conference was opened by appropriate and very interesting religious exercises, by Bishop Waite.

O. C. Baker chosen Secretary, E. Adams Assistant. The Presiding Elders were appointed a committee to nominate the several committees required, with instructions to make an immediate nomination of the committee on education and the Biblical Institute. The following brethren were appointed:—J. Dempster, J. Spaulding, L. D. Barrows, E. Smith, E. Mason, R. S. Root, O. C. Baker, J. G. Johnson and A. C. Manson were continued on trial.

G. W. T. Rogers, K. Hadly, J. W. Huntly, G. S. Dearbon, A. H. Fullerton, E. Peasley and W. Hewes, passed as deacons.

F. Furber, N. L. Chase, C. H. Eastman and H. H. Hartwell, elected to elder's orders.

The following brethren retain their supernumerary relation. N. Ladd, S. Norris, O. Hines, L. Bennett, J. Smith, A. H. Worthen, E. Smith, I. A. Sweetland, G. F. Wells, C. Cowing, M. P. Marshall, W. Wilbur, C. Olin.

J. F. Adams and J. A. Scarratt, took an effective relation.

Thursday, May 21.—Religious exercises conducted by J. F. Adams.

The nominating committee presented the following report, which was adopted.

Committee on Periodicals—J. Boyce, J. L. Slasen.

Conference Stewards—J. Adams, B. D. Brewster, A. Folsom, N. W. Aspinwall.

Committee on Slavery—J. F. Adams, S. Kelley, F. Furber, W. Hewes, and W. F. Evans.

On Temperance—H. Drew, P. Boynton, M. A. Howe.

On Sunday Schools—J. Stevens, J. Pike, N. Culver, S. Quimby.

On Missions—E. Scott, B. R. Hoyt, R. H. Spaulding, E. Adams, J. Perkins.

On Finance—L. D. Barrows, J. Jones, L. Howard.

Bible Cause—E. Smith, L. D. Blodgett, R. Tilton, H. H. Hartwell.

Tract Cause—S. Prescott, H. N. Taplin, H. Nutter, G. W. H. Clarke.

Publication of the Minutes—E. Scott.

Administration of Discipline—E. Adams, J. Perkins, J. Spaulding.

The candidates for deacon's orders were called forward and examined by the Bishop. After the usual questions had been proposed, they were inquired of if they used tobacco; and (could you have thought it, Mr. Editor,) it was ascertained that there were some even in New Hampshire who sometimes used tobacco. I do not know whether the discovery of this fact caused suspicion to rest on them or not, but they were immediately asked if they were Abolitionists; to which they all responded *yes*! as boldly as though that honorable name had never been reproached. And all the ministers of the N. H. Conference say *yes*! And may all the people say Amen!

W. F. Evans, C. C. Burr, S. Holman, admitted to full connection.

Ezekiel Adams, S. S. Matthews, J. Eaton, J. F. Emerson, H. Hill, Jr., F. A. Hewes, admitted to full connection, and elected to deacon's orders.

The committee on the Biblical Institute reported in part. The Conference was addressed by Dr. Dempster; subject to be taken up to-morrow.

Friday Morning, May 22.—The religious exercises

this morning, were conducted by A. Folsom. A communication from the corresponding secretary of the Sunday School Union was read, giving a most encouraging account of the increase of Sabbath Schools through the land. Every pious heart truly values this powerful instrumentality for the conversion of the world, will rejoice to learn that there has been more done in the establishment of Sunday Schools the past year, than for several years before.

Most of this session was occupied by discussion relative to the Biblical Institute. The matter is not yet fully settled; but notwithstanding the difficulties in the way, we shall yet have a Biblical Institute established on a firm foundation, in which, at least, all New England will feel an interest. An Institute honorable to the church, and worthy of the great objects contemplated in its establishment, and which shall be a fountain, whose streams shall "make glad the city of our God."

J. Boyce.

LETTER FROM NEW YORK.

NEW YORK CONFERENCE.

The New York Annual Conference of our church is now in session. This has become a very large body. Dr. Briggs stated to-day, that the number of preachers now belonging to it, was 280; including those received this year, the number will be nearly 300. The Doctor reported the decision of the committee on the division of the Conference. The report proposes making Long Island, New Haven and Hartford Districts, with three or four charges on the New York District, into a new Conference. The fate of the report is doubtful.

Bishop Hedding presides. The good old man is still permitted to adorn and bless our Zion. Yesterday, at 11 A. M., he delivered a highly pertinent address on the call and duties of the ministry. I have seldom, if ever, heard him speak with more animation and power. At the close of the address, he was ordained about twenty to the office of deacon; after which, Bishop James ordained twelve or thirteen elders.

This forenoon the Conference passed some resolutions, approbatory of the general course of the Advocate and Journal, with special reference to its treatment of the division of the church, and strongly censuring the proceedings complained of in last week's Advocate, relating to Dr. Bond. A good deal of feeling was excited, by springing the previous question on these resolutions. But a large majority in favor of the resolutions showed where the ascendancy was. Whatever exceptions may be taken to Dr. Bond's "personalities," the fact cannot be gained, that the paper is decidedly popular; never as much so since he filled the editorial chair. The Doctor is never afraid to trust a good cause, fairly presented, to a Methodist Conference.

The session is likely to prove a very long one. It is hardly probable it will close before the middle of next week.

New York, May 21.

CHRISTIAN UNION.

The proposed convention at London is already exciting a better spirit among evangelical Christians.—We notice the following beautiful example among the foreign news.—"A series of very interesting services have recently been held in Bedford, for the purpose of promoting Christian union. A course of lectures on subjects suitable to the objects was delivered by Wesleyan, Moravian, and Independent ministers of the town and neighborhood. Then followed the administration of the Lord's Supper to the members of the various churches; and the whole was concluded by a thanksgiving service. The chapels were on each successive Wednesday evening crowded with an attentive and deeply interested audience. On the occasion of celebrating the Lord's Supper, the spacious meeting house was filled with members of churches. Three Independent, three Moravian, and two Wesleyan ministers took part in the service, and a feeling of holy love manifested pervaded the whole assembly. Although Bedford has long been characterized by its union of Christians, the evangelical alliance has given new impulse and energy to its catholic spirit. The Christian affection which the late service has called forth among members of all denominations is delightful, and brings to mind the happy times when the multitude of believers were of one heart and one soul."

ST. JOHN'S CHURCH, BOSTON.

It having been understood that this church was about to erect a house of religious worship, the official board have deemed a word of explanation due to themselves and their friends; and they have directed the subscriber accordingly.

Since the close of the New England Conference, the clouds of war which hung over this country, have cast a deep shade of gloom upon the monetary prospects of the community. Considering the very heavy expense of a good church in this city, it seemed too severe an undertaking for present circumstances, to build. By delay the St. John's church and the Bromfield street church would be able to render essential service to another society in the city. That aid will be rendered.

The Bromfield street and St. John's churches have formed a union for the purpose of building a large and central meeting house as soon as circumstances are propitious. Such a church is needed; the two congregations together are able to build it, and willing too, and it is hoped that before long the happy influence of this operation will be manifest to all.

D. S. KING.

BALTIMORE AND THE LONDON CONVENTION.

A Baltimore correspondent of the Christian Advocate and Journal, thus writes respecting the World's Convention:—

On Monday evening, a meeting of members of the several Methodist churches was held in Light street church, when it was determined to send Dr. George M. Roberts as a delegate to the London Convention, and funds were collected for the purpose. So we are to have two delegates from our church in Baltimore; and two every way worthy to represent Baltimore Methodism. How many will you send from New York?

I have great hope in this convention. The movement must be from God; his people must draw more closely together. They have been scattered over the night field of battle, in detached parties, here and there, struggling manfully and successfully against the common enemy. Now they must be wheeled into line, be brought shoulder to shoulder, and arrayed for the final, terrible charge, when the Lord will scatter his enemies like chaff before the tempest, and crown his saints with a grand and enduring victory. Next to having a part in the first resurrection, will it be glorious to have a place in the conquering ranks of Immanuel. Who will not be a volunteer? Who will abide by the staff, who might wield a sword? Who will be timid, and cold, and prudent, when the King's trumpet sounds to battle!

"Let God arise! let his enemies be scattered!" Let them that hate him flee before him, as smoke is driven away, as wax melteth before the fire!"

BALTIMORE CITY has nominated a second lay delegate to the World's Convention, viz., Comfort Tiffany, Esq. Dr. Roberts is the other.

NEW HAMPSHIRE CONFERENCE.

We had but a glance at our brethren of N. Hampshire Conference last week. We have not the convenience of our brother editors who have assistant editors. The Herald requires our presence on Saturdays and Mondays especially, and therefore we can be present at the sessions of the conferences but a day or two, unless they are immediately accessible from the city. The New Hampshire brethren have their session this year in the tranquil little village of Lebanon. Their business was advancing delightfully while we were present. The body is characterized by an excellent spirit. We saw not an instance of acrimony, though some subjects of dispute were under discussion.

"GREAT TEMPERANCE REFORM DOWN EAST."

Br. Stevens.—About six months ago, Calais and Milltown, St. Stephen, N. B., were cursed with some thirty drunkeries and their legitimate fruits, a flood of intemperance, and a large amount of poverty, degradation and woe. The friends of temperance in this village and Milltown, St. Stephens, commenced united efforts to remove the great evil, and have labored like Christian patriots and philanthropists during the past winter; applying moral suasion to the drinker, and legal suasion to the seller. The happiest results have been realized. The friends at the village at Salt Water have been excited to renew hostilities against King Alecy, and we have in this town and Milltown, St. Stephens, more than two thousand pledged to total abstinence from all that intoxicates, nearly all the inebriates cured, and all the dram shops in the two villages of Milltown closed up; and the brethren at Salt Water, Calais, are rigorously prosecuting a war of extermination with their drunkard makers, and no doubt will soon conquer. A great and glorious change has come over this region, and calls for thanksgiving to that Being who, though Paul may plant and Apollos water, must give the increase.

C. C. COKE.

Milltown, Calais, April, 1846.

PHRENOLOGICAL AND PHYSIOLOGICAL ALMANAC, by S. N. Fowler. This document, besides the usual calendar adapted to our principal cities, is full of physiological and phrenological matter, engravings, &c. Boston, Saxton & Kelt.

THE CHURCHES.

PHILLIPS, ME.—C. C. Mason writes, 11th inst:—As the time is at hand when the days of my two years' pilgrimage with this dear people will close, and I must depart to be here no more, I wish to give, by way of the Herald, some account of the state and prospects of the work of God in this part of Readfield District.

This field of labor is extensive and laborious; rocks, hills, valleys and mountains, are here in their most unfinished aspect, yet the warm welcome which the preacher receives from benevolent hearts after his weary ride over hill and dale, amply repays him for his exertions. When we came here, the people received us with open arms, and during our sojourn among them, they have not only been just towards us, but have shown us unnumbered acts of mercy and love, kindness and benevolence, and borrowing a feeling from the future, I fear that the parting pang may cause a tear to dim my eye. But the glorious Gospel points us to a holy clime, where partings of friends are known and feared no more; and with a good hope through grace, of one day meeting these dear brethren and sisters in that better land, I bid them adieu, praying the "very God of peace to sanctify them wholly, and to preserve their whole souls and bodies blameless, unto the coming of our Lord Jesus Christ."

But pardon my digression, out of the fulness of the heart, &c. The state of the circuit was my starting point. Death, discipline and removals, have thinned our ranks considerably; five having died, we trust, in the triumphs of faith; eight having been excluded for immorality, and breach of rules; thirty-five having been discontinued for habitually breaking our general rules; thirty-nine having removed by certificate to other branches of our church. Yet, even with this large diminution, I shall be able by accessions which have been made, to report over two hundred Episcopal Methodists, conscientiously and religiously so; and I think I speak with the voice of my people, when I say, give us fifty religious Methodists in preference to five hundred nominal Christians, who, with their chilling influence, are dampening every benevolent enterprise of the church; we want those who present themselves for admission into our ranks, to come in the spirit of Ruth, resolving to continue and persevere even unto the end of life; and we want their adherence to Christ to be even stronger than was Ruth's to Naomi; she resolved that nothing but death should separate them; but we must resolve that even death itself shall not separate us from Christ, nor from our happiness in him.

As to finances, our brethren and sisters, besides meeting the current expenses of the preacher, have paid an old debt of \$220 on the parsonage, which is now deemed according to discipline, and insured; forty dollars they present for the missionary cause; twenty for Sabbath schools upon our charge; sixteen have been expended for Bibles, and distributed upon this charge; 7000 pages of tracts also, I have distributed with my Bibles and Testaments. The fifth collection, I reckon, will be forthcoming at Conference, with the per centage also.

As for prospects ahead, they look bright in my eye; for there is, not to my knowledge, a note of discord on the entire charge, but peace and harmony, with a spirit of prayer prevails; so that the brother whose good fortune it may be to succeed me in this appointment, may come, as I hope he will, full of faith and the Holy Ghost, resting assured that he will be sustained both temporally and spiritually.

BELLOWS' FALLS.—REV. C. W. Kellogg writes, May 7:—You may say to the friends of Zion, that the Lord has been with us during the past year. Although we have not been favored with any special revival, yet thanks be to God, we have had the privilege of rejoicing over a few precious souls, who have "returned to the Shepherd and Bishop of souls," and are "standing fast in the liberty wherewith Christ has made them free." Our congregation has been steadily increasing. A very marked improvement has been realized in our singing, and a very general spirit of attention and seriousness in hearing the word of God preached, is manifested. We confidently hope that the dark clouds which have so long settled down upon this station, are beginning to break away, and will give place to the Sun of Righteousness, with healing in his beams.

CHARLOTTE, ME.—Cyrus Phenix writes, May 9th: Please say to the lovers of Zion, that we are having some prosperity still on this circuit. At Meddybemps, within two weeks, about twenty souls have been brought from darkness to light, and from the power of Satan to God. About as many more are seeking the pearl of great price. The work appears to have but just begun; our prayers to God, is that the work may continue till all our friends are savedly converted. Ride on, King Jesus, from conquest to conquest, till the world shall be subdued to God.—Amen.

MISSIONARIES.

It appears from the latest reports of the principal Foreign Missionary Societies of Great Britain, that they have now 633 Missionaries, (ordained ministers,) besides a large number of assistant missionaries, and school teachers.

Missionaries.	
Wesleyan Methodists,	165
Baptists,	82
Gospel Propagation,	40
Church,	114
London,	157
London Jews,	23
Free Church of Scotland,	29

These missionaries are scattered over Asia and Africa, the British possessions in America, the West Indies, and the islands of the Pacific.

The violence of party feelings in Switzerland, is such as to be extremely alarming. The Catholic and Protestant cantons are so strongly exasperated against one another, that there seems to be no prospect of a compromise. It is suggested that the organization of two confederations will become indispensable.

LITERARY NOTICES.

SUCCESSORS for the *Conversion of the World*, is the humble title of one of the ablest and most stirring little volumes issued by our denominational press. It is from the pen of Rev. Robert Young, a Wesleyan minister in England. Its circulation among our people cannot fail to prompt their enterprise in every good word. Waite, Peirce & Co., 1 Cornhill.

COMPANION for the Afflicted.—A delightful book; one of the best we have ever met with for the consolation and encouragement of all who are afflicted either in mind, body, or estate. It is a reprint from an English publication, and has reached several editions. We are glad to see our Book Concern issuing such sterling practical works.—Waite, Peirce & Co., 1 Cornhill.

GLIMPSES OF THE DARK AGES.—This is another of the reprints above mentioned. An exceedingly interesting little volume. Waite, Peirce & Co.

REDDING & Co., Boston, have received the Life of Martin Luther, by the celebrated French historian, Michelet. It is a most entertaining little volume, and forms No. 13 of Appleton's Literary Miscellany.

THE BOSTON MELODEON is the title of a large volume of secular melodies, consisting of Songs, Glees, Rounds, Catches, &c., including many of the most popular pieces of the day, arranged and harmonized for four voices, by E. L. White, teacher of the Piano Forte and the Organ. The pieces are very select, and the book will be a favorite. Howe, No. 9 Cornhill.

HINTS TO CHRISTIANS, is a neat little pocket volume, containing most excellent directions to Christians in their efforts to convert men. Crocker and Brewster, Boston.

THE SACRED PHILOSOPHY OF THE SEASONS, is a fine series of meditations, illustrative of the perfection of God. We have heretofore noticed the work. It is by Dr. Dunbar, of England. The present volume treats of the Spring.—Waite, Peirce & Co., 1 Cornhill.

BEREAVED PARENTS CONSOLED.—A delightful work by Rev. Dr. Smyth, on infant salvation; numerous and beautiful selections are added.—Waite, Peirce & Co., 1 Cornhill, Boston.

LIFE OF JULIUS CESAR, is an excellent sketch of the great Roman, one of a series of cheap publications, by Leavitt, Trone & Co., New York. Waite, Peirce & Co., Boston.

CROCKER AND BREWSTER, Boston, have for sale a substantial duodecimo volume, containing the occasional essays of Rev. Leonard Bacon, on slavery.—Mr. Bacon is one of the strongest writers in the Orthodox Congregational ranks. He says many pungent things about slavery, and assumes many positions which will be deemed questionable by the thorough-going friends of the slaves.

THE MISSIONARY ENTERPRISE, is the title of a volume edited by Rev. Baron Stowe, of the Baptist church, Boston. It is a collection of discourses on missionary subjects by American authors. The authors are chiefly Wayland, Griffin, Anderson, Kirk, Beecher, Miller, Fuller and Mason. The volume is a valuable depository of missionary arguments and illustrations, including some of the best thoughts on the subject extant. Gould, Kendall & Lincoln, Boston.

A GLANCE AT ROME, in the Light of Documentary Evidence, is a sermon, delivered on Fast Day, at South Newmarket, N. H., by Rev. P. Pond. It is a powerful delineation of Popery, confirmed in its every feature by evidence drawn from the authentic records of that monstrous corruption. Mr. Pond has done the church and the public a good service by this able discourse. Geo. C. Rand, No. 3 Cornhill.

LIFE OF JULIUS CESAR.—We have heretofore noticed this valuable little work, for such is its character that two American houses have nearly simultaneously issued reprints of it. One of the philanthropic societies of England has formed the excellent design of publishing treatises on subjects of secular science or history, written in a Christian spirit. Our Book Concern has undertaken the republication of these works, in a monthly series, at about 20 cents each. The present is one of them. We congratulate the church on the rich treasures which are thus being provided for it, and hope the arrangement will meet with a wide patronage.—Waite, Peirce & Co., Boston.

BOARDING OUT, is the title of a fine little domestic tale, by the author of "Keeping House, and House Keeping," &c. Waite, Peirce & Co.

GENUINENESS AND AUTHENTICITY OF THE BIBLE. A substantial volume has been issued by Carter, N. York, comprising the valuable dissertations in the Introduction to "Bagster's Comprehensive Bible," on the genuineness and authority of the Holy Scriptures. It is a thorough discussion of those great questions. Waite, Peirce & Co., 1 Cornhill.

FOSTER'S ESSAYS.—John Foster was one of the most sterling writers in our language during the present century; albeit his style is incurably clumsy. Robert Hall said that his writings are like an old lumber wagon going up hill, but full of gold.—The present volume contains his celebrated essays, in beautiful type, and on good paper. Waite, Peirce & Co.

ANNIVERSARIES IN BOSTON.

TUESDAY, MAY 26.

8:12 A. M.—Massachusetts Society for Promoting Christian Knowledge, at Counting-Room of B. Perkins & Co., 109 Washington St.

10:12 A. M.—Massachusetts Home Missionary Society, business meeting, Hall No. 2, Tremont Temple. Public meeting at 7:12 P. M., in Tremont Temple; Report and Address.

11 A. M.—Prison Discipline Society,

